

Jew Wires Direct Tammany's Gentile Puppets

Surrender of New York's Political Organization Complete; Real Rulers Permit Fronts to Carry Out Yiddish Idea

THE proposal that non-Jews emigrate from New York City, 500,000 in the first exodus, and 500,000 in the second, to hasten the event which is held to be certain of occurrence, namely, that New York shall become an all-Jewish city, may be a joke; but it is no joke that the Jews themselves discuss and have proposed that the City of New York be separated from the state of New York, and made both a state and city in itself. This would entail three governments—state, county and municipal—whose offices the Jews could parcel out as they pleased. Besides it would rid them of Albany. It is a most amazing fact that the state capital, bad as it is, has always been able to defeat the New York Jew in his most ardently pursued quests, as notably, his insistent appeal to abrogate the Sunday law.

Of course, if the non-Jews emigrated from New York, the Jews would soon follow. They are not self-sufficient. If New York could be isolated, Jewish initiative would not suffice to provide enough potatoes for the inhabitants.

It is too trite to say that New York is already in the hands of the Jews. But it would be most startling to give a schedule illustrating how completely this is so. The New Yorker himself can scarcely comprehend the extent of his vassalage to the Jew. The average intelligent New Yorker does not know what the Kehillah is, nor yet how it works. Like the child born within sound of Niagara Falls, the New Yorker takes Jewish supremacy as a matter of course, as the way things should be, and as the way they probably are elsewhere. The New Yorker is thus like a native of the Balkans.

Hylan and Hirschfeld Today

THE Hylan administration, ostensibly non-Jewish, is really Jewish, as any New York administration must necessarily be, except there should arise a man whose ambition would be to prove that New York could be better governed if the Jews should be excluded from the government. Well-informed New Yorkers say that the power of Hylan is Hirschfeld.

This is a rather peculiar situation to those who do not understand how the Jewish leaders work. Directly you say the Hylan administration is Jewish, it is objected: "But it is the arch Jewish inquisitor, Untermyer, who is trying to break down the Hylan administration!" Exactly. That is the game. It's inside and outside that does it. There is power gained in making them and there is power gained in breaking them, and often it is profitable to try both ways with the same man. That is the way Russia went: there were Jews plentifully sprinkled throughout the government of Russia (in spite of the "persecution") and there were Jews outside. Between the two, they got Russia. It is the same in a Texas city today. Four non-Jewish candidates for postmaster were made the center of a political deadlock—up through the deadlock pops a Jew as a compromise candidate for all sections. A sufficient number of Jews were available in that city to keep all the non-Jewish candidates in a deadlock until their own man was trotted out. The "Gentile mind," of course, does not easily realize these turnings and twistings of group conspiracy. And that is why the Jews feel safe, as a rule: they rely on what they call "Gentile stupidity." The Gentile says, "incredible!" And the traditional Jewish game is incredible, until by mountainous proofs and centuries of illustration the actuality of it is forced home to the mind.

New York's Jew Departments

BUT to return to the New York City government: The police department has its Jewish streak in the higher offices—a Jewish police commissioner who has fortunately escaped thus far the full story of his career. The department of health, where it actually touches the people, is Jewish, although occasionally a distinguished non-Jewish name meets the eye in the roster of the higher officials. The public health is becoming more and more a Jewish monopoly in all our cities. The department of accounts, the board of child welfare, the board of inebriety, the municipal service commission, the board of taxes and assessments, are all under the leadership and domination of Jews.

The judiciary becomes increasingly Jewish, litigation is almost overwhelmingly Jewish, and the consequences to the reputation of the courts of justice and the profession of the law are well understood. Real estate exploitation and speculation is strictly Jewish, the profiteers treating even their own co-nationalists with the utmost cruelty.

In short, New York's most influential press (within New York) is the Yiddish press; New York's real

government is the Yiddish Kehillah; New York's real administration of the law is the Yiddish administration; New York's real politics is Jewish. A little more, and New York's official language would be the Yiddish dialect.

In all this Tammany Hall is little more than a name; it is one of the rallying centers which the Jews have left the non-Jew who still interests himself in New York politics. There must be rallying places for the non-Jews, and one or two do no hurt. The Jew has the double advantage in such a matter, for while he claims equality with all, he denies equality with any. That is, any Jew proclaims his right to join any fraternity, or any club, or any society, or any party whose members are chiefly non-Jewish; but where is the Jewish fraternity, or club, or society that admits non-Jewish members? The newspapers carried the report, after a certain occurrence, that hundreds of Jews had offered to join the Knights of Columbus! It was very typical of Jewish character. But let any non-Jew attempt to join the B'nai B'rith or the Hebrew Young Men's Association, or the Menorah Society, or any of the others: he will see how far the principle of "equality" operates. "We want to be part of yours, but we want our own for ourselves," is the Jewish attitude.

So, politically, the New York Jew has the advantage. He belongs, together with the non-Jew, to organizations like Tammany or the Republican Club—but the non-Jew cannot with him belong to the Kehillah.

"We Want in; You Keep Out!"

IT IS all so very familiar: the Jew insists on double everywhere. In the Balkans he insists on a double citizenship. He insists on a double protection. He insists on a double standard of education. He insists on all his own religious rights as strenuously as he insists that all Christian majority rights shall be stamped out in this country. He insists that he shall have his Sabbath and that you shall not have yours. He wants his own social rights and yours, too—but he wants you to have only your own and not his with it. It casts serious doubts on Jewish intelligence that this course should be so seriously pursued, as if on the one hand the humor of the "nerve," and on the other hand the disgusting impudence of it, had never appeared to his consciousness.

In New York, therefore, the Jew politically belongs twice, while all non-Jews belong but once, and it can easily be perceived that this is an advantage.

In the previous article it was rehearsed how Tammany besmirched its name by association with Jews who used the organization as a protection for their traffic in vice. This was in 1894. The revelations were so terrible that in any other community they would have led to a complete abolition of any possible chance of recovery, but as it was never made plain to the people that the traffic in vice was not a sudden appearance of rottenness among Americans, but was the normal activity of an alien racial strain, the moral power of exposure was dissipated. The people were left staggered by what they were allowed to believe about the origin of the horror. People said it was Tammany because the press said it was Tammany, and yet people could not understand how it could be Tammany, and so in the midst of hesitancy the fire of reform burned out. It was exactly like these days when we are told that "American business men" abroad are doing terrible things; yet even while the press declares them to be "American" we cannot understand how Americans could do such things—and we never get the key to the matter, nor see the solution, until we stumble on to the fact that these so-called "Americans" are not Americans at all, but alien Jews. Over in Canada the name "American" is becoming a stigma because it is borne by men who are not Americans. What Canadians point out in the United States as definitely "American" is mostly Jewish, but how are the Canadians to know? The na-

tional name suffers. The whole cause of evil is camouflaged and a nation pays the price of a racial group's misdeeds. There should be some method of protecting this forging of national names.

Thus Tammany became a synonym for what was not characteristically Tammany at all, but what was characteristically Jewish.

The exposure of 1894 disclosed that vice was really a thing of cold blood. Evil that springs from passion and impulse really amounts to far less than is commonly supposed. It is when passion is deliberately cultivated and impulse stimulated, that the great bulk of the world's social evil occurs. And this stimulation is undertaken in cold blood by those who make profit out of providing the means of gratification—like the old-fashioned bar keepers who served very salty free lunches to stimulate the sale of beer.

This kind of vice is not a thing to be shamed by exposure as can be done with involuntary vice, as it might be called. This cold-blooded merchandising of human weakness was merely a matter of profits, and if business had been interfered with by a Lexow Committee it was rather unfortunate, but good business required that operations be resumed at the earliest possible moment. And so, though the investigations of 1894 were successful and the exposure duly made, it was not to be expected that mere oratory and printer's ink would suffice to keep the serpent down.

Traffic in Hands of Jews

IT WAS only seven years before scandal flamed again throughout the length and breadth of New York, and strangely enough—strange enough in all conscience for "Gentile fronts" of this day and generation to heed!—it was found again that the traffic in evil and its ramifications all over the land, and even to foreign countries, was in the hands of Jews. There was no doubt about it. There was even no accident about it. The fact was as continuous as it was colossal.

William Travers Jerome, then Justice of the Court of Special Sessions, made in 1901 a ringing indictment of conditions in the city and used the full power of his court to punish wrongdoers; he even went so far as to specify individuals and political connections—but he did not mention the key-word of it all, which was "Jew." It was doubtless wise for him that he did not, else he could not have enjoyed the subsequent political career which came to him.

Tammany was defeated in the election of 1901. The defeat was due to the same cause—the stigma of Jew-controlled vice traffic under political protection.

It was at this time that Richard Croker "abdicated." He was a rich man. He sailed for Ireland, where he became a country squire on his Wantage estate.

Public curiosity was fed the statement that Croker had selected Lewis Nixon to be his successor, but this turn in Tammany's career is too important to be thus misstated. The truth is that when Croker left he surrendered Tammany to the Jews.

Croker could confirm this if he would talk, if he should be permitted to talk. It is, however, not well to have garrulous old men spilling the secrets of other days. Croker in his age took a bride who is said to be of "Indian descent," and he has not been much in touch with his family nor the public since.

Lewis Nixon was the convenient and perhaps unconscious "Gentile front." The real ruler of Tammany in Croker's stead was Andrew Freedman, mentioned in the former article as Croker's friend and house mate.

With the Passing of Croker

UDGING from the habit of individual Jews to room with baseball players before the baseball scandal, and the result of another Jew's living with Croker, it might be just as well to keep an eye on those other men who are in positions to do favors or influence legislation, whose close cronies happen to be Jews. Some of these friendships may indeed be perfectly conceived; but there are numerous instances where the plans of the "Jewish friend" are very completely matured through the agency of the "Gentile chum."

So, upon the departure of Croker from these shores, we find Tammany under the dictatorship of a Jew who was Croker's chief influence, if not his absolute master.

But by the time this occurred, it was useless for Tammany to rebel. Tammany men who had noticed the infiltration of Jews and were alarmed by it had consoled themselves with the thought that, at least, the higher offices were immune from Jewish occupation. This consolation served only to permit the filling of the lower offices by Jews, with less protest from the membership. By the time the Jews were ready to permit Croker to "abdicate," they had permeated every part